

فَرْوَةُ الْفَقِيهِ

IBN AL-MIBRAD



SHAYKH AHMAD MUSĀ JIBRĪL

May Allāh (سبحانه وتعالى) ease the affairs of the Shaykh, preserve him, love him, and safeguard him from all harm. May He (سبحانه وتعالى) keep him sincere, and continue to shower his life and Da'wah with His blessings, and allow the Muslims to benefit from his da'wah until the Day of Judgement. May Allāh make all his efforts weigh heavy on his scales, and make it an immense Sadaqah Jāriyah for him, his parents, and his family. May Allāh facilitate the completion of this Sharh and shower him with His aid always and forever.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد،

وعلى آله وصحبه أجمعين، أما بعد:

RECAP

We are continuing with the topic of the causes of Ghusl and that's after we completed the nullifiers of Wudū. The author said;

وَفِي الطَّهَّارَةِ الْكُبْرَى سِتَّةٌ

According to the author there are six nullifiers for major impurity.

1. The first one that he mentioned was;

الْمَنِيُّ الدَّافِقُ بِلَذَّةٍ

The discharge of sperm with strength, lust, and desire

We divided that into two categories;

- a) The discharge of the sperm while one is awake
- b) The discharge of the sperm while one is sleeping

and we took the Masā'il pertaining to each

2. The second matter that necessitates Ghusl is;

وَالْتِقَاءُ الْخِتَانَيْنِ

Waltiqat-ul Khitānayni refers to intercourse.

We took some Masā'il under this cause in the class before last, and I summarized those Masā'il in the last class. Then we continued with the same cause of Ghushl and we took more Masā'il. Meaning the last two classes were pertaining to Waltiqā'ul Khitānayni.

In the last class we mentioned that;

- Ghushl is Wājib on both spouses if they have sexual relationship with a barrier like a condom.
- Using a condom takes the ruling of what is referred to back in the days as Al-Azl.
- The next Mas'alah we said Ghushl is not required immediately after intercourse by Ijma'. Ghushl after intercourse is Wājib Wujūb Mutarākhī (واجب وجوب متراخي). It is obligatory with flexibility in its timing.
- Then we mentioned that it is Sunnah to wash the private parts and make Wudū' if one wants to sleep on Janābah or if one wants to go eat or drink or have relationship again.

That completes the second cause of Ghushl; Waltiqā'ul Khitānayni - intercourse.



SOME MASĀ'IL THE SHAYKH HAS LEFT OUT, WHICH ARE MENTIONED IN BOOKS OF FIQH

Now the third cause of Ghusl is;

وإِسْلَامُ الْكَافِرِ

When one becomes Muslim.

But before I begin on this cause let me say; I try, as I've mentioned, to encompass the Masā'il Ulamā mentioned so that this can be a reference for English speakers for generations to come. *إن شاء الله*.

Many informed me that this particular series is very difficult, and I very much agree. That is why I began to give the short, summarized answers for our Masā'il for everyone to understand, then I would elaborate for Talabatul Ilm and those who inspired to be Ulamā and Fuqahā in the future. *إن شاء الله*.

I've asked some brothers if I should make the classes more summarized and easier and they strongly disagreed. The point is, I try to encompass as much as possible, both in the Masā'il and in their details. But I do leave some issues or Masā'il out sometimes. For example, under Waltiqa'ul Khitānayni (intercourse), I left out some Masā'il that I don't think we need to go over.

Let me give you a brief example of some of what I would leave out. Ulamā of various Madāhib and in many Fuqahā books discussed;

- Whether Ghusl is required if a man has intercourse with a deceased woman.
- They discussed if Ghusl is Wājib on a woman who inserts the private parts of a deceased man in her.

- Ulamā discussed if there is Ghusl Wājib on a man who inserts his private parts in himself.
- They discussed whether Ghusl is Wājib if one has a relationship with Al Khunth Al-Mushkil. Al Khunth Al-Mushkil is when there is a problem identifying a person as a male or a female. Al Khunth Al-Mushkil is not based on confusion, or due to desires, like the filth that is spreading today and doing the act of Qawm Lūt. Al Khunth Al-Mushkil is not that. Al Khunth Al-Mushkil is when it is difficult to identify an individual as a male or female due to a deformity in their private parts. They have their own rulings on matters like this and in matters of inheritance. Because in inheritance it is essential to know if someone is a male or female in order to give them their proper share. Fuqahā addressed the solution to Al Khunth Al-Mushkil in inheritance. And in this section of Tahārah, many Fuqahā discussed whether Ghusl is Wājib if one has a relationship with Al Khunth Al-Mushkil.
- Ulamā even discussed whether Ghusl is Wājib from intercourse with an animal in sections of Tahārah.

There are other similar Masā'il that I skipped under the cause of Ghusl and it is similar to what I would skip of Masā'il elsewhere, as I don't feel there's a need to discuss them in our classes.

ENEMIES OF ISLAM PULLING OUT SOME OF THE MASĀ'IL IN CHAPTER OF TAHĀRAH TO DISCREDIT ISLAM

This also reminds me, around two years ago or so, someone -possibly an atheist-, wrote an Arabic article attempting to defame and discredit Islam by pulling out some of

the Masā'il I just mentioned. The ones in the chapters of Tahārah in the books of Fiqh. He passed the Masā'il on, as if Islam allows this.

As I said, Fiqh reference books, under the chapters of Tahārah mentioned the rulings on whether intercourse with animal requires Ghusl or not and similar Masā'il of that nature. This individual and many others pull these Masā'il out from the Tahārah sections and say look how Islam permits having relationship with animals for example. Al-Kāsāni in Al-Badā'i al-Sanā' said;

وكذا الإيلاج في البهائم، لا يوجب الغسل ما لم يُنزل

“The ruling on intercourse with animals is that it does not require Ghusl unless one discharges Manīyy.”

That's a statement. The Ulamā mentioned Masā'il like this because they tried to encompass everything. This is where? This is in the Tahārah section of the Fiqh book. They are statements pertained to Tahārah.

So, Al-Kāsāni was not trying to say it is permissible. He is giving the ruling on the issue of Tahārah. It doesn't say in Dunyah and Ākhirah, as punishments, this is what this person is going to get. It doesn't say Harām or Halāl. Because this section is the section of Tahārah. Some take these statements out and say, “look at what Islam promotes”. The Ulamā in the Tahārah section were talking about whether it is a cause of Ghusl or not.

But a look into the Chapter on Hudūd, in those same Fuqahā books for example, that would make the people who criticize Islam and falsely accuse Ulamā or Islam of promoting such filth, that would make them cry and claim Islam is cruel and it's punishment towards those who commit these sins.

HUKM OF HAVING HAVE INTERCOURSE WITH ANIMALS AND THE PUNISHMENT FOR IT.

Fuqahā discussed that it is prohibited by Ijmā' to have intercourse with animals. And they mentioned the punishment for it in the Dunyah and what should be done to the animal;

- Some Ulamā adopted that one who has intercourse with an animal must be killed.
- Some said he must be stoned.
- Some said he must be killed with a sword.
- Some didn't distinguish if he's married or not.
- Some gave it the punishment of Zinā, if he is single he is lashed and if he is married he is stoned.
- The least of the punishment on this matter is Ta'zeer, but that's found elsewhere. They pick out what's in Tahārah and claim Islam is promoting this.

THE THIRD CAUSE OF GHUSL: (وَإِسْلَامُ الْكَافِرِ) A DISBELIEVER BECOMING MUSLIM

And now let's get back to our topic our topic today is the third cause of Ghusl;

وَإِسْلَامُ الْكَافِرِ

A disbeliever becoming Muslim.

WHEN SOMEONE ENTERS ISLAM, DOES HE NEED TO DO GHUSL?

SUMMARIZED ANSWER: THEY DON'T HAVE TO PERFORM GHUSL.

The simple answer on this is that, a person reverting to Islam, whether he's an original Kāfir coming to Islam or a Murtad coming back to Islam, they don't have to perform Ghusl (just) because they came back to Islam. Reverting back to Islam is not a cause of Ghusl. Entering Islam is not a cause of Ghusl.

If a Kāfir was on Tahārah he did a Ghusl then took his Shahādah he doesn't have to do Ghusl again. If one is Junub under major impurity then he must do Ghusl. But that is due to the Janābah, a different cause, not the cause of him entering into Islam.

That's the summarized answer.

ELABORATION FOR TALABATUL ILM

Let's elaborate for Talabatul Ilm;

THE FIRST OPINION: MUST PERFORM GHUSL

The first opinion is that one who embraces Islam must perform Ghusl. This was the opinion of the Mālikiyyah, and it is the madhab of the Hanābilah. And as you can see the author here mentioned it as a cause of Ghusl, so he adopts it. And we said he is a Hanbali.

PROOFS:

They have several proofs;

FIRST PROOF: HADĪTH QAIS IBN ĀSIM رضي الله عنه

The the main one and the most popular one is Hadīth Qais ibn Āsim. He accepted Islam and the Prophet ﷺ ordered him to make Ghusl.

وَعَنْ قَيْسِ بْنِ عَاصِمٍ: أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ

Some authenticated it. I'm very familiar with the opinion of those who authenticated it, but when one carefully analyzes it's Isnād it appears to be weak.

as An Nasā'i رحمه الله تعالى said. منقطع الاسناد

That's the first proof.

SECOND PROOF: HADĪTH THUMĀMAT AL HANAFĪ رضي الله عنه

The second proof is a similar proof; Hadīth Thumāmat Al Hanafī. Its in Musannaf Abdur-Razzāq, Musnad Ahmad, and Sahīh Ibn Khuzaymah.

It is when the Messenger ﷺ had a prisoner named Thumāmah. He was a captive. He was the chief of the people of Yamāmah and the Messenger ﷺ would go to him, where he was held as a captive and he would tell him; “Thumāmah! What do you think?”. And he would reply, “Muhammad (ﷺ)! If you kill me, you're killing someone who's blood will be avenged. If you do me a favor (meaning if you free me) you will do a favor to a grateful person. And if you want wealth, (he was the chief of his people, so he told him) you'll get what you demand and ask for”. After several days the Messenger ﷺ ordered that he be set free. Thumāmah left. Then he returned to the Messenger ﷺ and took his Shahādah. And he said to the Messenger ﷺ; “There was no face on the earth more hateful to me than your face, now your face is the most beloved face.” And then he said: “By Allah! There was no religion more hateful to me than yours, now your religion is the most beloved religion to me.” And he said: “By Allah! There was no city more hated to me than yours, now your city is the most beloved city to me now.”

Here is the point of the Hadīth; Some authenticated narrations saying that Thumāmah was ordered to do Ghusl by the Messenger ﷺ. Other more authentic narrations in the Sihāh just say he performed Ghusl. They don't say that he was ordered. What is in Bukhārī and Muslim just say that he made Ghusl, and that Ghusl was actually before he even went to the Messenger ﷺ to become a Muslim.

Why did he go to the Messenger ﷺ? To embrace Islam.

When did he perform the Ghusl? Before he went to the Messenger ﷺ.

So he performed the Ghusl before becoming a Muslim. So how can they require Ghusl and use this as proof when he made the Ghusl before his Islam?

And as to the narrations of this story that are not in Sahīh al-Bukhārī and in Muslim, they say he was ordered to do Ghusl by the Messenger ﷺ. And that would

be Shādh, because it is countering what's more authentic. We explained Ahādīth that's Shādh and what it means.

(He might have made Ghusl because) he wanted to meet the Messenger ﷺ. He was captive and it was probably hot weather and he may have sweat. He was (also) the leader of his people. It might have been that he knew how to show respect to the Messenger ﷺ so he made Ghusl and then went to the Messenger ﷺ. He didn't feel that it was possibly suitable to meet the Messenger ﷺ unless he made Ghusl. So it doesn't mean his Ghusl was because of him embracing Islam. It may have been because he did it out of respect to the Messenger ﷺ.

That is aside from the main fact that it is a Hadīth Shādh, because the more authentic narrations don't say that he was ordered to do Ghusl. It just says that he performed Ghusl.

THIRD PROOF: SIMILAR WEAK AHĀDĪTH

The next proof is similar to those narrations that I mentioned. Where the Messenger ﷺ supposedly ordered Wāthilah ibn al-Asqa and supposedly ordered Qatāda ibn Ayyāsh ar-Rahāwī to do Ghusl and shave their heads. But (those Ahādīth) they are weak.

There is also a Hadīth on the authority of ibn Umar رضي الله عنهما and Abul Barā that the Messenger ﷺ ordered a man who embraced Islam to perform Ghusl, but (those Ahādīth) they are weak as well.

FOURTH PROOF: A RATIONALE; THAT A KĀFIR IS USUALLY JUNUB

Some also mentioned a rationale, which is that usually a Kāfir is Junub or he has Najāsah, because they don't purify themselves as Islam orders. So they said it is essential for them to do Ghusl.

They compared it to sleep. They said just like sleep is not a nullifier in of itself, it is a nullifier because it may be means for one to pass wind without knowing, they said the Ghusl for someone who newly embraces Islam is not because he embraced Islam but because they are usually unpure or on Janābah.

CONCLUSION

That's the first opinion. There are many narrations where the Messenger ﷺ supposedly ordered some who embraced Islam to perform Ghusl. None are authentic. The strongest of those weak is Hadīth Qais ibn Āsim, and we explained in the past what we mean by when we say the strongest of the weak and what that really means. And then after that, Hadīth Thumāmah, that he was ordered to do Ghusl. That (Hadīth) is Shādh, because it counters what is more authentic and what is more authentic states that he merely did Ghusl.

THE SECOND OPINION: NO GHUSL IS REQUIRED

The second opinion is that no Ghusl is required on anyone who embraces Islam. This is another opinion within the Hanbali Madhab.

FIRST PROOF: NO AUTHENTIC PROOF THAT REQUIRES A KĀFIR TO MAKE GHUSL WHEN HE ENTERS ISLAM

They said there is no authentic proof that requires a Kāfir to make Ghusl when he enters Islam, and rulings like this cannot be confirmed without authentic proof. They said there are many proofs ordering Kuffār who entered Islam to do Ghusl, but they are weak.

They also added that many Sahābah entered Islam and we don't know of any who the Messenger ﷺ ordered them to do Ghusl. What they mean is there is nothing authentic. They said if Ghusl was required we would clearly know because this is a popular cause of Ghusl and its ruling is desperately needed. Every single person who entered Islam during the Messenger ﷺ's time, the masses and individuals, needed to know this ruling. And the Messenger ﷺ wouldn't leave something like this ambiguous and unclear if it was an obligation.

Some counter that by saying that the Messenger ﷺ doesn't need to repeat the ruling every time someone embraces Islam. Once the ruling is established, the ruling is for everyone and for every time to come and he doesn't need to keep repeating it. That is true, but it hasn't been clearly, explicitly and authentically confirmed that the Messenger ﷺ ordered anyone who embraced Islam to perform Ghusl.

SECOND PROOF: HADĪTH MU'ĀDH IBN JABAL رضي الله عنه

The next proof for those who say Ghusl is not an obligation is Hadīth Mu'ādh ibn Jabal رضي الله عنه that's in Sahīh al-Bukhārī. That when the Messenger ﷺ said Mu'ādh ibn Jabal to Yemen he said;

إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ

The Messenger ﷺ sent Mu`ādh رضى الله عنه to Yemen to invite the people of the book to Islam. And he told him to invite them to the Shahādah. And he said *"If they accept and obey then teach them about the five prayers. If they accept and obey then tell them about the Zakāh that must be taken from their rich and given to their poor."*

The issue is now, how is this Hadīth of Mu`ādh, proof for those who say that Ghusl is not obligatory on those who enter Islam?

They said that the Messenger ﷺ sent Mu`ādh to convey Islam to non-Muslims. That was the purpose of the trip of Mu`ādh رضى الله عنه to Yemen, and he was given a list of orders to teach them. If Ghusl was obligatory, the Messenger ﷺ would have said *"..and after they take their Shahādah tell them to perform Ghusl."*

THE THIRD OPINION: IT'S RECOMMENDED, IT'S NOT WĀJIB

The third and final opinion on this matter is that it's Mustahab (recommended), it's not Wājib. This is the opinion of the Hanafiya and the Shāfi'iyah and it's an opinion of some of the Mālikiyyah and it's a third opinion of some of the Hanābilah.

PROOF: HADĪTH QAIS IBN ĀSIM

They said it is Mustahab, because of Hadīth Qais ibn Āsim, the Hadīth that we took, that the Messenger ﷺ ordered him to do Ghusl.

When the Messenger ﷺ orders, as we took many times, it generally means it is obligatory unless there is something, a Qarīnah, to indicate otherwise. So the question posed to those who adopt this opinion is; When the Messenger ﷺ ordered Ghusl, as you say, then it should be Wājib. Why don't you just join the first group who say it's Wājib, if you want to take Hadīth Qais Ibn Asim?

They said here's where we differ; They said the fact that many embraced Islam and Qais ibn Āsim is the only one who was ordered to do Ghusl, that in itself is a Qarīnah to drop or dismiss this from Wujub to being a Sunnah or Mustahab.

What they are saying is, in the year of the conquest of Makkah, masses embraced Islam. And there were many others who embraced Islam individually and in groups. It is not proven that the Messenger ﷺ ordered anyone but Qais Ibn Asim. So they said that drops it from Wujub to being a Mustahab.

A RESPONSE TO A HANAFI OPINION THAT GHUSL IS NOT WĀJIB ON A KĀFIR WHO ENTERS ISLAM, WHO IS JUNUB

I want to point out that some of the Hanafiya who said that Ghusl is not Wājib on one who enters Islam, took it to the extreme that, a Kāfir who is Junub (under major impurity) and enters Islam, he doesn't have to even do the Ghusl of Janābah. They said it is because of the verse in Surah Al-Anfāl;

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

If they cease from their disbelief, all their past will be forgiven.

Some of the Hanafiya said; “*their past will be forgiven*” That includes the Janābah, the physical impurity. They also used the Hadīth Amr ibn al-ʿĀs;

أَمَّا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ

“Do you not know, that Islam demolishes what preceded it.”

They said, based on this Hadīth, Islam wipes all misdeeds, and that includes physical impurity. When someone enters Islam, mistakes are forgiven and that includes their physical impurity and Janābah. They added that many entered Islam and they had children, meaning they had wives, and the Messenger ﷺ didn't order them to do Ghusl as an obligation upon them.

And that (rationale) is wrong. Ghusl of entering Islam is different than the Ghusl of Janābah as I mentioned in the beginning. The verse;

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

is talking about sins being forgiven, not about Tahārah.

It is by Ijma' that, if a Kāfir enters Islam, and he owes another person a debt, that debt follows him. You can't say; *now that he is Muslim all his past debt is forgiven, therefore he doesn't have to pay back anyone he borrowed from.*

Similar to that is a Kāfir who enters Islam and wants to make Salāh. He has to make Wudū. If he urinated and he entered Islam, he has to make Wudū. And likewise, if he was Junub, then he became Muslim, he has to do Ghushl of the Janābah. Ghushl and Wudū are not something held or used against someone newly entering Islam due to their previous Kufr. So you can't say it is among that which is forgiven. This does not pertain to their past being used against them. It has nothing to do with their previous Kufr. It pertains to rules and conditions of purification for Salāh. Every Muslim must do it, and now that he is a Muslim and he wants to perform Salāh, that's a condition of Salāh. Just like Wudū is a condition of Salāh, he must perform the Ghushl of Janābah or perform the Wudū.

The fact that not every individual entering Islam with the Messenger ﷺ was ordered to do Ghushl of Janābah, is the same where he didn't order everybody to do Wudū. There is clear proof on that, and they are widespread, so he doesn't have to repeat them all the time.

THE RĀJIH: ENTERING ISLAM IS NOT A CAUSE OF GHUSL.

The Rājih is that anyone entering Islam, he doesn't have to do Ghushl. Entering Islam is not a cause of Ghushl. If someone is Junub, then yes, he needs to do Ghushl of Janābah for the cause of Janābah, not for the cause of embracing Islam.

REASON 1: (براءة الذمة) BARĀ'ATUH DHIMMAH

The main reason why Ghusl for entering Islam is not required, is because the origin in these matters is (براءة الذمة) Barā'atuh Dhimmah. You can't impose it unless there is authentic proof, and there isn't.

REASON 2: INCONSISTENCIES IN USING HADĪTH QAIS IBN ĀSIM

Hadīth Qais ibn Āsim is authenticated and used and is popular in this matter. Many use it in this matter, and I believe it to be weak. But let's assume it is authentic. The Messenger ﷺ told Qais ibn Āsim to do Ghusl with water in Sidr. Sidr is the lotus leaves. It was used like soap back then.

فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ

The Messenger ﷺ ordered him to bathe with water and lotus leaves.

Why would they say bathing in water is Wājib for one who enters Islam, yet they don't also require the Ghusl to be with lotus leaves, when they are both in the same Hadīth and they are both under the order of the Messenger ﷺ? Why do they take the Ghusl as Wājib for one embracing Islam but don't require that it must be in Sidr as well? It's inconsistent.

REASON 3: ASSUMING THE AHADITH ARE AUTHENTIC, POSSIBLY THE MESSENGER ﷺ ORDERED IT BECAUSE HE THOUGHT THAT THE PERSON WAS JUNUB

Also assuming that Hadīth Qais is authentic, it is also possible he ﷺ ordered it because he may have thought that the person was Junub. Not due to his entry to Islam. Like in Hadīth Thumāmah, we said that the Messenger ﷺ ordered him in some narrations

(but they're Shādh because they're countered by more authentic narrations, we say he merely performed Ghusl. But assume that it is not Shādh), it is possible he was on Janābah. And (it is possible that) that is why the Messenger ﷺ ordered both Thumāmah and Qais to do Ghusl.

Where do we get this from? They had children, so of course that means they had relationship with their wives. So that may have given the Messenger ﷺ an indication that they may be Junub. Given the fact that he didn't order others.

REASON 4: ASSUMING THE AHADITH ARE AUTHENTIC, THE MESSENGER ﷺ ONLY ORDERED SOME

Also, a weaker argument that some made is that, assuming both Hadīth Qais and Hadīth Thumāmah are both authentic, some said that the fact that the Messenger ﷺ didn't order everyone and ordered (only some) entering Islam to do Ghusl, indicates that it not Wajib. They said if it was Wajib he wouldn't specialize some and not the others.

CONCLUSION

The bottom line for us here is there isn't one authentic, explicit, Hadīth that the Messenger ﷺ ordered someone who entered Islam to perform Ghusl because of his entry to Islam - and masses, individuals and groups entered Islam.

Like we said, the most authentic and popular proof used in this matter is Hadīth Qais, and I said it is منقطع الاسناد as An Nasai said. I carefully went through it's Isnad myself, and you will see that it has weakness. And then Hadīth Thumāmah, we said it is Shādh, because the order of the Ghusl to Thumāmah counters what is more authentic that says he merely did Ghusl.



(That was some of what we mentioned), among the other matters that we said.

With this we will conclude **إن شاء الله**.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم

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